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A Journey Inward To Wholeness

by Karl Boyken

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My Monroe path has been a little outside of what is usually considered to be the typical experience with the Institute. My process has led me into the physical, into mystery and wonder and shadow, not into the nonphysical or into knowledge and certainty and light. It's been a journey *into* my body, through pain into wholeness.

Upon returning from *TIMELINE*, my Focus-state experiences began showing me that they were internal and illusory. Something would always happen to demonstrate that everything I perceive—whether in C-1 consciousness or a Focus level—is a projection of my self. For example, in a Focus 15 exercise I was rolling along on my Segway®, the vehicle I use to go places in F15 and make things happen. From out of nowhere, a very old Buddhist monk hopped onto my back. He suddenly jumped off and stood beside the Segway, even though it still seemed to me that it was moving. He squatted down and pointed at the wheels and said, “I wonder what they’re rolling on?” And then he laughed loudly and vanished.

This process accelerated at *LIFELINE*® during my interactions with the other participants. My *LIFELINE* experiences pointed out to me that my perceptions of everyone at the program were projections from within myself—especially my perceptions about the people who annoyed me the most. Back home again, I felt myself drawn more and more to Buddhist practice, to mindfulness and a very simple form of mindfulness meditation. As I looked back at my TMI experiences, they all seemed like overly dramatic projections of small-self stuff. Maybe I wouldn't ever return for another program. Luckily, I was drawn to *EXPLORATION ESSENCE*. It was exactly what I needed: a mindful exploration of the consciousness that underlies perception. *EXPLORATION ESSENCE* restored my faith in my Monroe process. It was a way to resolve the tension between vision quest and the questioning of vision.

At home once again, I began to have a series of similar dreams that seemed to be about moving down into the root chakra. In all of them, I fought my way down through armies of demons before reaching a wonderful golden glow at the bottom. About a year after the dreams came, I began to have severe pain in my buttocks and left hip and thigh. I was diagnosed with chronic pelvic pain syndrome, a condition without a cause or a cure. I felt broken and defeated. I managed to pull myself together enough to attend *HEARTLINE*, and there—through my

interactions with others—I finally understood that there could be value in brokenness. This powerful insight marked the beginning of coming into wholeness.

Back home once more, I let go of the idea of diagnosing and fixing myself. I quit exercising and doing yoga and taking supplements and receiving energy healing and everything else I'd been doing. I accepted the fact that I was broken. I began feeling my way into my pain, into my body. I slowly built up a regimen of self-administered massage, extremely gentle and passive stretching, and mindful relaxation and attention to body movement, always listening to my body—always asking permission before trying something new, and always letting go of anything that led me into pain. Whenever I worked with my body in an attitude of exploration and acceptance, I felt better; whenever I worked with my body while holding the intent to diagnose or heal, I felt worse.

This way of working *within* my body began to highlight emotional energetic patterns reaching all the way back into early childhood. What I had long valued most about myself—my mental and spiritual development—had actually blocked me from working with my body and emotions in a way that could bring wholeness to my life. The idea that the mind or spirit could diagnose and heal the physical-emotional body had prevented me from letting the body come into wholeness on its own. And until the body came into wholeness, mind and spirit would always be obsessed with trying to fix it. My body finally resolved this dilemma by going into such painful dysfunction that I had no choice but to let it heal itself on its own terms, without intervention from the mind or from spirit.

Now, I live almost pain free and am more nearly whole than I have ever been in my life, physically, emotionally, mentally, and spiritually. I now have a nontheistic view of spirit. From that perspective, everything seems to be a projection of a nonexistent self. Mind and spirit seem to be useful but potentially seductive and addictive tools that must operate in balance with body and emotion to be effective. My journey does not seem to match the one shared by many others who attend residential programs. But it is still a Monroe path, my Monroe path, and I'm glad to have walked it this far.

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